

Sanskrit Subhashita Course

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Welcome

- Thanks for joining
- We will be having open mikes from today.
- Type the question and if you want to ask yourself, let us know

Shantipatha शान्तिपाठ

ॐ सह नाववतु । सह नौ भुनक्तु ।
 सह वीर्यं करवावहै ।
 तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।
 ॐ शान्तिः शान्तिः शान्तिः ।

May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

Subhashita 28

लोभमूलानि पापानि रसमूलाश्च व्याधयः ।
इष्टमूलानि शोकानि त्रीणि त्यक्त्वा सुखी भव ॥

*lobhamūlāni pāpāni rasamūlāśca vyādhayaḥ ।
iṣṭamūlāni śokāni trīṇi tyaktvā sukhī bhava ॥*

लोभ- Greed, मूल- Root-cause, पाप- Evil, रसमूल- Taste as the root-cause,
व्याधि- Disease, इष्ट- Desired objects, शोक- Grief, त्रीणि- Three, त्यक्त्वा-
त्यज् - To give up, सुखी- Happy.

Greed is the root-cause of evil (deed). Diseases have the taste at their basis.
The root of grief is desired objects. Give up all the three and be happy.

Subhashita 29

स्थानस्थितस्य पद्मस्य मित्रे वरुणभास्करौ ।
स्थानच्युतस्य तस्यैव क्लेदशोषणकारकौ ॥

*sthānasthitasya padmasya mitre varuṇabhāskarau ।
sthānacyutasya tasyaiva kledaśoṣaṇakārakau ॥*

स्थान- Place, स्थित- Standing, पद्म- Lotus, मित्र- A friend, वरुणभास्करौ- Rain and the Sun, च्युत- Divested, क्लेदशोषणकारक- one that causes soaking and drying

Rain and the Sun are friendly with the lotus standing in its own place. However, they cause soaking and drying respectively to the same lotus if it is divested of its place.

Subhashita 30

विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

vidvattvaṁ ca nṛpatvaṁ ca naiva tulyaṁ kadācana |
svadeśe pūjyate rājā vidvān sarvatra pūjyate ||

विद्वत्त्व- Scholarship, नृपत्व- Kingship, तुल्य- Equal, कदाचन- ever, स्वदेश- Own kingdom, पूज्यते- पूज् - To honour, राजन्- king, विद्वस्- A learned (wise) man, सर्वत्र- Everywhere.

Scholarship and kingship can never be equated with each other. The king is honoured in his own kingdom, while the scholar (learned man) is worshipped everywhere.

Subhashita 31

बालादपि ग्रहीतव्यं युक्तमुक्तं मनीषिभिः ।
रवेरविषये किं न प्रदीपस्य प्रकाशनम् ॥

*bālādapi grahītavyaṃ yuktamuktaṃ manīṣibhiḥ /
raveraviṣaye kiṃ na pradīpasya prakāśanam ॥*

बाल- Child, ग्रहीतव्य- ग्रह् - To take, युक्त- Proper, मनीषिन् –wise, रवि- Sun,
प्रदीप- lamp, प्रकाशन – Illumination.

बालात्+अपि= बालादपि, युक्तम्+उक्तम्=युक्तमुक्तम्, रवेः+अविषये=रवेरविषये

The wise should honor the proper words even of a child. Does not a lamp
illuminate a place where the Sun cannot reach?

Subhashita 32

माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः ।
 धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥

*mādhuryamakṣaravyaktiḥ padacchedastu susvaraḥ /
 dhairyaṃ layasāmarthyam ca ṣaḍete pāṭhakā guṇāḥ ॥*

माधुर्य- Sweetness, अक्षरव्यक्ति- Clarity of letters, पदच्छेद- Isolation of words,
 सुस्वर- Proper accent, धैर्य- Slow speed, लय- Rhythm, षड्- Six, पाठक- Reciter,
 गुण- Quality.

माधुर्यम् + अक्षरव्यक्तिः = माधुर्यमक्षरव्यक्तिः, पदच्छेदः + तु = पदच्छेदस्तु, षड् + एते = षडेते

Following are the six qualities of a reciter: sweetness, clarity of letters, isolation of words, proper accent, slow (speed) and that too, accompanied by rhythm.

Subhashita 33

गीती शीघ्री शिरःकम्पी यथालिखितपाठकः ।
अनर्थज्ञः अल्पकण्ठश्च षडेते पाठकाधमाः ॥

gītī śīghrī śiraḥkampī yathālikhitapāṭhakaḥ \
anarthajñaḥ alpakaṇṭhaśca ṣaḍete pāṭhakādhamāḥ \

गीती- Singing, शीघ्री- Hurrying, शिरःकम्पी- Moving head, लिखितपाठक –
Reciting as written, अनर्थज्ञ- Not knowing the meaning, अल्पकण्ठ- Low
voice, अधम- Bad. अल्पकण्ठः + च = अल्पकण्ठश्च

Following are the six kinds of a bad reciter: singing (while studying), hurrying, moving
(his) head, reciting as it is written, not knowing the meaning (of what he is
reciting) and (reading) in a low voice.

Subhashita 34

अनारम्भो हि कार्यस्य प्रथमं बुद्धिलक्षणम् ।
प्रारब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

*anāramho hi kāryasya prathamam buddhilakṣaṇam ।
prārabdhasyāntagamanam dvitīyam buddhilakṣaṇam ॥*

अनारम्भ- Not beginning, कार्य- Work, प्रथम- Foremost, बुद्धिलक्षण- Mark of intelligence, प्रारब्ध- Undertaken, अन्तगमन- Accomplishment, द्वितीय- The second.

प्रारब्धस्य+ अन्तगमनम् = प्रारब्धस्यान्तगमनम् ।

न आरम्भः – अनारम्भः , – बुद्धेः लक्षणम् – बुद्धिलक्षणम् –

The foremost mark of intelligence is not to start any work. The second mark of intelligence is to accomplish the work that is undertaken.

Subhashita 35

व्यसने मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति ।
विनये वंशपरीक्षा स्त्रियः परीक्षा तु निर्धने पुंसि ॥

vyasane mitraparīkṣā śūraparīkṣā raṇāṅgaṇe bhavati |
vinaye vaṁśaparīkṣā striyaḥ parīkṣā tu nirdhane puṁsi ||

व्यसन- Adversity, मित्र- Friend, परीक्षा- Test, शूर- Hero, brave person, रणाङ्गण- Battlefield, भवति- भू-भव्- To be, विनय- Mannerism, वंश- Family tradition, स्त्री- A woman, निर्धन- Poor, पुंसि- पुमान्- A man.

मित्रस्य परीक्षा – मित्रपरीक्षा, शूरस्य परीक्षा- शूरपरीक्षा, वंशस्य परीक्षा- वंशपरीक्षा,
निर्धनः -निर्गतं धनं यस्मात् सः,

A friend is tested during the time of adversity. The heroic warrior is tested in the battlefield, the family tradition is tested in mannerism and a woman is tested when the man (husband) becomes poor.

Subhashita 36

विना कार्येण ये मूढा गच्छन्ति परमन्दिरम् ।
अवश्यं लघुतां यान्ति कृष्णपक्षे यथा शशी ॥

*vinā kāryeṇa ye mūḍhā gacchanti paramandiram ।
avaśyaṃ laghutāṃ yānti kṛṣṇapakṣe yathā śaśī ॥*

विना- Without, कार्य- Reason, मूढ- Fool, गच्छन्ति- गम्- गच्छ्- To go, पर- Other, मन्दिर- House, place, अवश्य- Definitely, लघुता- Insignificance, यान्ति- या- To go, कृष्णपक्ष- Dark fortnight, यथा- As, शशिन्- The moon.

Those fools who go to others' house without any reason become (more and more) insignificant just as the moon (wanes) during the dark fortnight.

Subhashita 37

अनेकशास्त्रं बहुवेदितव्यम् अल्पश्च कालो बहवश्च विघ्नाः ।
यत्सारभूतं तदुपासितव्यं हंसो यथा क्षीरमिवाम्बुमिश्रात् ॥

*anekaśāstraṃ bahuveditavyaṃ alpaśca kālo bahavaśca vighnāḥ ।
yatsārabhūtaṃ tadupāsitavyaṃ haṁso yathā kṣīramivāmbumiśrāt ॥*

अनेक- Many, शास्त्र- Knowledge, बहु- A lot, वेदितव्यम्- विद्- To learn, अल्प- Short,
काल- Time, बहु- Many, विघ्न- Difficulty, सारभूत- Essence, उपासितव्य उप+आस्
- To attain, हंस- A swan, यथा- just as, क्षीर- Milk, अम्बु- Water, मिश्र- Mixture.
अल्पः+च = अल्पश्च, बहवः+च = बहवश्च, तद्+उपासितव्यम्= तदुपासितव्यम्,
क्षीरम्+ इव+ अम्बुमिश्रात् = क्षीरमिवाम्बुमिश्रात् ।

There are many branches of knowledge. Quite a lot is to be learnt. Time is short and difficulties are many. Therefore, just as a swan separates milk from the mixture (of milk) with water, one should try to discriminate and attain that which is the essence (of knowledge).

Subhashita 38

यस्य नास्ति विवेकस्तु केवलं यो बहुश्रुतः ।
न स जानाति शास्त्रार्थान् दर्वी पाकरसानिव ॥

*yasya nāsti vivekastu kevalam yo bahuśrutah ।
na sa jānāti śāstrārthān darvī pākarasāniva ॥*

यस्य- Whose. विवेक- Discrimination, केवलम् - Only, यः- Who, बहुश्रुत- Well-read, न- Not, सः- He, जानाति- To know, शास्त्रार्थ- Meaning of knowledge, दर्वी- A ladle, पाकरस- Cooked food.

न+अस्ति= नास्ति, विवेकः+तु = विवेकस्तु, पाकरसान्+इव = पाकरसानिव। शास्त्रस्य अर्थः- शास्त्रार्थः

He who is well-read but lacks discrimination does not know the real meaning of knowledge. Does a ladle know the taste of the cooked food?

Subhashita 39

स्वगृहे पूज्यते मूर्खः स्वग्रामे पूज्यते प्रभुः ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

svagṛhe pājyate mūrkhaḥ svagrāme pājyate prabhuḥ |
svadeśe pājyate rāja vidvān sarvatra pājyate ||

स्व- Own, गृह- House, पूज्यते पूज - To honour, मूर्ख- A fool, ग्राम- Village, प्रभु-
A master, राजन्- A king, विद्वस् - A learned person, सर्वत्र- Everywhere.
स्वस्य गृहम् – स्वगृहम्, स्वः ग्रामः – स्वग्रामः, स्वः देशः स्वदेशः

A fool is honoured in his house. A master is honoured in his village. A king is
honoured in his country. But a learned man is honoured everywhere.

Subhashita 40

अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च ।
अजापुत्रं बलिं दद्यात् देवो दुर्बलघातकः ॥

*aśvaṃ naiva gajaṃ naiva vyāghraṃ naiva ca naiva ca ।
ajāputraṃ baliṃ dadyāt devo durbalaghātakah ॥*

अश्व- A horse, गज- An elephant, व्याघ्र- A tiger, अजापुत्र- A goat, दद्यात् - दा- To give,
to offer, देव- God, दुर्बल- weak, घातक- Killer

न+एव= नैव, दुर्बलस्य घातकः – दुर्बलघातकः-

Neither a horse nor an elephant not even a tiger should be (slaughtered). A goat
should be offered (to God), (because) God kills the weak.

Subhashita 41

कृपणेन समो दाता न भूतो न भविष्यति ।
अस्पृशन्नेव वित्तानि यः परेभ्यः प्रयच्छति ॥

*kṛpaṇena samo data na bhūto na bhaviṣyati ।
asprśanneva vittāni yaḥ parebhyaḥ prayacchati ॥*

कृपण- miser , सम- As, दाता- A donor, भूत- was, भविष्यति- will be, अस्पृशन्
– not touching, वित्त- Wealth, पर- Other, प्रयच्छति – प्र+दा (यच्छ्) -To
give. अस्पृशन् + एव = अस्पृशन्नेव ।

Never had there been a donor as liberal as a miserly person, nor will there be
any in future. He gives away his wealth to others even without touching it.

Subhashita 42

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥

*ṣaḍ doṣāḥ puruṣeṇeha hātavyā bhūtimicchataḥ ।
nidrā tandrā bhayaṁ krodha ālasyaṁ dīrghasūtratā ॥*

षड्- Six, दोष- Vice, पुरुष- A man, हातव्य हा - To avoid, भूति- Prosperity, निद्रा- Drowsiness, तन्द्रा- listlessness, भय- Fear, क्रोध- Anger, आलस्य- Laziness, दीर्घसूत्रता- Slow working.

A man desirous of prosperity should avoid these six vices: drowsiness, listlessness, fear, anger, laziness and slow working.

Thank you for attending

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